A Conciliatoy Judgment CONCERNING Dr. Crisps's Sermons, AND Mr. *BAXTER*'S Diſſatisfactions in Them.

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A Conciliatory Judgment concerning Dr. Crisps's *Sermons, and Mr.* Baxter's *Dissatisfactions in them.*

AN Interposal in this Case is Nice and Tender, whether we consider the persons concern'd, or the Case it self.

If we consider the persons, They are Dr. *Crisps* in his *Memory*, who being a Person *Dissolv'd*, and as we have Great Reason to be assur'd, with Christ in *Spirit* near these Fifty years, and who being *Dead, yet speaketh*, His *Memory* ought to be precious to us, and to be embalm'd with Honour: On the other side is Mr. *Baxter*, grown now in his excellent Ministerial Labours of all Kinds, *Such a one*, as the *Aged Servant of Jesus Christ*, and a *Father*: Great Estimation, Reverence, and Tenderest Regard are therefore due to Him.

If we consider the Case it self, it Requires much Greater Caution; For it is a seeming Controversie between the *Justification*, and the *Sanctification* of the *Gospel*, betwixt *Justifying Faith*, and *Good works*.

Notwithstanding the Great Nicety, and Caution, necessary to be us'd, I am yet most desirous to Contribute my utmost service, to mediate betwixt a Dead, and a Living Servant of Christ, as also to fix the Scituation, and order of Two so Great Points of Christian Religion, and thereby to conciliate the Two *Ministeries* before us.

And certainly in the first place, the so often calling the *Righteousness of Christ*, by which we are *Justified*, the *Righteousness of God*, does without any more words, determine it to be our supreme, not only *Righteousness*, but *Holiness*; And no distinctions, or Limitations can dethrone, or confine it: If it be divine, It must be Infinite, and Supreme; And All *Inherent Righteousness* of Faith, Repentance, Sanctification, or whatever names of Qualification of the persons, who Receive it, can be no more, then the Wise and Holy *Oeconomy* of that Supreme *Righteousness*, that so manages, and fits the Person, to whom it communicates it self to a Fitness, and Agreeableness

to so High a Communication; If it be Divine and Infinite, All must flow from it; nothing can be Brought, or Added to it.

Now that it is Divine, is out of measure clear by Jesus Christ, being styl'd *Jehovah our Righteousness*, *Jerem.* 23. 6. by the *Apostle Paul's* so often calling the *Righteousness of Christ*, the *Righteousness of God*, Rom. 3. 21. 22. 2 Cor. 5. 21. Phil. 3. 6. This then being once declar'd, fully determines the Case; That this *Righteousness* is the Supreme *Righteousness*, and *Holyness* also, to whom soever it is a *Righteousness*; And no Restrictions can be Receiv'd to the diminution of it, nor can any Thing be spoken too High, too Great, too much of it: For what is our *Righteousness* is also that *Holiness*, by which we stand Accepted before God, seeing *Righteousness*, and *Holiness* are the same, the *Abundance* of which we *Receive* by *Grace* and *Free Gift*.

Now that it can *come to us*, *upon us*, that we may be *Found in Christ*, and have not *our own*, but it; that we are made the *Righteousness of God* by it, that it is *Imputed to us*; are all Scripture Expressions, Assuring, It may be made ours; And whatever is divine, where it Communicates to us it self, is so Unitive, that it is nearer to us, then we our selves, or any Thing of ours can be to our selves.

It nevertheless follows, That this *Righteousness* prepares for it self by Humiliation, by Faith, by Repentance, a Receeption suitable to it self in the person, who is to Receive it, but so that these Things are not offered in Sacrifice to the *Righteousness of Christ* to encline, or draw it, but are wholly from it by Emanations, Emissions, divine *Effluxiums* from it self, winning, Attracting, and uniting that Spirit to it, to which it is pleas'd to unite it self; And where it is pleas'd so to be united, it Prints, and Enstamps its own *Image* upon the Heart, and Life by *Sanctification*.

And These Things are All done by so Infallible and Inseparable an Efflux from Christ, that a Thousand Times sooner may the Beams be cut off from the Sun, the streams from the Fountain, then the inward *Holiness*, and *Righteousness* of Faith, Repentance, the new Creation and good works can be cut off from the *Righteousness of Christ*, imputed to any Person.

But withal it is to be known, that the Communication in this Life is but to such degrees, and these so various, and in the Best, Leaving a Body of Sin, and Death, that as till the very *Kingdom of Redemption*, There is not a perfect *washing of the Robes*

Robes of *Saints* in the *Blood of the Lamb*; so there is not a perfect Communication of the *Image* of that *Righteousness* in *Holiness*; So that That *Righteousness* depended upon by Faith, and witness'd by the Spirit, is our only Title to *Righteousness*; and yet the Signatures of *Holiness*, the clearer They are, the Greater is the Evidence, that *Rihgteousness* is ours; and the more Cloudy they are, the Greater Reason of doubt, and fear, It is not ours, and therefore the more Earnest ought the Application to be, that we may have the more lively Impresses of it self upon us; And in that supposed Justification, or Title to the *Righteousness* of Christ, as ours, made good by Faith, and *Holiness*; The *Righteousness* of Christ is still Supreme; For the Image, the Reflex, or Reverse of that *Righteousness imputed*, is Christs owning us, as His, and *Justified* by Him; Hence is our humble Appeal to God in Him, that it is so: But Christ first owns his Servants Graces, as Appears, *Mat.* 25. 35. *I was an Hunger'd, &c.* They plead *His Righteousness only.*

And even when this *Righteousness* is indeed communicated, There is always Uprightness, and Sincerity; but still the Eye of a Mans Spirit is turn'd by the Spirit of God, so to this *Righteousness*, that when *It is in Darkness*, and *sees no Light*, It moves to it, and against *Hope believes in Hope*; and when it sees no other Light, It *Trusts in the Name of the Lord*, and *Stays on its God*, which is certainly from the divine *Witness* of the *Spirit* of God to a Man's *Spirit*, that He is Christs.

If it should be said, the State of the *Righteousness* of Christ thus Communicating it self, seems not to agree with so Great parts of *Scripture*, insisting upon *Holiness* of Heart and Life; And there are but some chosen places of *Scripture*, that speak of the *Righteousness of Christ*; Our great work therefore seems to be in minding inward and active *Righteousness*, that we may be *Righteous* according to 1 *John* 3. 7. Be not *deceiv'd*, *He that doth Righteousness is Righte us*, even as *He is Righteous.*

It is very True, a Greater Proportion of *Scripture* is taken up in Rules of *Holiness*, Precepts, Commands, Promises, Threatnings, Exhortations, Expostulations, Reproofs pressing hereunto, in regard of the variety of persons, and of Cases herein concern'd; and that there might be a Vindication of of the Holiness, and Purity of the Salvation of Christ before *Natural Conscience*, aud against the Enemies of Grace: Further, so many *Scriptures* pressing to Holiness, are Barriers, that pro-

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phane and unholy Men, who *Hate to be Reform'd*, and Hypocrites may not presume upon an Interest in Christ, and his *Righteousness*, till they Find their Hearts chang'd; But especially, *Scripture* is so large in all these Methods of perswading Men to Holiness, because They are serviceable to that *Oeconomy* of Grace, that moves and acts upon the Intellectual Spirit of Man Rationally, while it Supremely moves, and Subordinates it thereby to its own operations: And Secondarily, These Abundant discourses of Holiness, shew to Man his own Unrighteousness by his so Great Falls, Failings, and Imperfections, even under the *Covenant of Grace*; That *Boasting* in Regard of *Sanctification* under that Grace may be excluded, and we may *make mention of the Righteousness* of the Lord, and *Glory* in that Alone.

But then that so little Comparatively is spoken of the *Righteousness of Christ*; Though very much, and very Great is spoken of it, is, because All divine is simple, clear, One, spoken of, as it were at once; and as the *Being*, and *Attributes of God*, though often spoken of, need not many words at a time, but are to be especially Meditated upon; Even so, though upon occasion, the *Righteousness of Christ* requires larger Discourses, as *Rom.* c. 3. c. 4. c. 5. *Gal.* c. 2. c. 3 c. 4. *Ephes.* c. 1. c. 2. *Philip.* c. 3. Yet it is rather continually spoken of, as our only Foundation and Hope, and always imply'd.

This *Righteousness* then being Infinite, Therefore *Justification* by it is Attributed to *Faith without works*, because an *Infinite Righteousness* can be only Receiv'd, and not Aided by our works, it can only be believ'd in, not help'd out by any thing in us.

If it be said, the *Apostle James* seems to have decided the Point much otherwise by Asserting, *Faith* does not, nor can *Justifie* or save without *Works*: And if so, then it must follow, Not the *Righteousness of Christ* only, but *Works of Sanctification*, under that, are our *Righteousness* also, and Conditions of our *Justification*, as our Acts and Works; And so this notion of the *Righteousness of Christ* being Infinite, and giving Room to no other *Righteousnes* cannot Hold.

To that I Answer, To any Attent Considerer of that *Apostles* discourse, It will be found; He does not discourse of *Faith*, and *Works*, as Two distinct compleat things, but as Two parts of one, and the same Thing compleat; *viz.* A compleat

Faith,

Faith; As if we diſcourſe of the Body, and Spirit of a Man; It is not a diſcouſe of Two compleat Beings, but of that one compleat Being, Man, compounded of Body, and of Spirit: Of this we may find Great proof in many Expreſſions, and in the laſt verſe, the Key of All; As the *Body without the Spirit is dead*, ſo *Faith without Works is dead alſo.* James 2. laſt.

Now in Faith, there is the outward Profeſſion, or, as we call it, *Confeſſion of Faith*, which the Apoſtle Intimates in thoſe words; Thou believeſt, *There is one God*, with which *Article Confeſſions of Faith* generally begin; and this Confeſſion, tho' the *Body of Faith* only, the Apoſtle calls *Faith*, as we Vulgarly ſpeaking, call the *Body* oftneſt, the *Man*: But then there is the ἔργον, as the Apoſtle *Paul* calls it, the *Work of Faith with Power*, 2 *Theſ.* 1. 11. or as the Apoſtle *James* ſpeaks the ἔργα, the works, *viz.* of *Faith*; With which *Faith*, Thoſe *Works* of *Faith* are to be cloſe connected, and underſtood only of *Faiths* own *Works*. And the difference between ἔργον *Work* in the Apoſtle *Paul*, and ἔργα *Works* in the Apoſtle *James*, makes no more difierence, then ἔργα *Works* and ἔργον *Work* in the Apoſtle *Paul* himſelf, *Rom.* 11. 6. in another caſe.

Now this *Work of Faith with Power* is ſuch, that when the whole Reſult ſhall be ſeen in the High *Operation* of True *Faith*, in relation to *Juſtification*, *Sanctification*, and *Glorification*; It will be ſeen to the Admirable Glory of God in Chriſt, in his *Saints*, and of their Glory in Him; for the Holineſs, Wiſdom, and yet infinite Grace of all, to the Admiration of All *Angels* and *Saints*, and Confuſion of Devils and wicked Men, as *v.* 10. and 12. compar'd, make out.

Now theſe Two, the *Confeſſion of Faith*, and the *Work of Faith* are, as I may call it, *Hypoſtatically*, or as it were *Perſonally united*; *Confeſſion* the *Body*; *Work* and *Power*, or *Works* the *Spirit*; And when they are thus united, The *Confeſſion Works* with that *Operation of Faith*, or *Vis Effectrix*, that *Spirit of Faith*, as the Body works with the Mind, or the inſtrument with the Work-man, and thereby the *Confeſſion of Faith* is perfected into a compleat *Faith*, by being thus united with the *Works of Faith.*

Now to ſhew This was the *Apoſtles* meaning; He does not inſtance in the *Works* of a Holy, Regular Converſation according to the *Moral Law*, but in Two Solitary, Single, Eminent, and Extraordinary Acts of *Abraham*, and *Rahab*; and ſuch, as the general Face of the *Moral Law* would rather *Condemn*, then *Juſtifie* upon.

But

But as the First, and *Specific* Act of *Justifying Faith*, is *Apprehending the Righteousness of Christ*, for which it is first *Apprehended of Christ*, and so *Justifies* by this *Righteousness of Christ*, *Apprehended* by this *Operation*. From which *Operation* of *Apprehending Christ*, if the *Confession* be divided, it cannot *Justifie*, because it misses the *Righteousness of Christ*.

Even so the *Apostle* Instances in Acts of *Abraham*, and *Rahab's Faith*, that were nearly Related to Christ, and as it were a Mirrour of Christ *Apprehended*, viz. *Abraham's offering Isaac*, so Great a Type of the *Sacrifice of Christ*; and *Rahab's Receiving* the People of the *Promised Messiah*, under whom she desir'd shelter from the common *Wrath*, coming on her *Own People*; So that *Thread* of *Typical Scarlet*, *Purifying Sin* was given her as a *Type* of the *Blood of Christ*.

Now the occasion of all this discourse Appears to be, to make good, that the True *Faith* of the *Lord Jesus Christ*, the *Lord of Glory*, that hath that First work of *Seeing*, and *Receiving* Him so essential to it, hath such a sight of him, and of his Glory, that it puts Glory on the meanest Christians, so that Christ in them is highly *Precious*, though without the Worlds Trappings of Glory, because of Christ in them, which *Faith seeing Christ* hath always in its Eye. *c.* 2. *v.* 1. *&c.*

But if any One think this Explication too narrow, though I am much perswaded, deep Consideration will be satisfied; and the rather, because the *Trembling* of the *Devils Confessionary Faith* of God, that hath no operation into the *Mediator* is oppos'd to the Rest, a *Justifying Faith* in Christ gives. Yet if any One think it too narrow, He may enlarge it by considering, that from the *Righteousness of Christ* in his *Death*, and *Resurrection*, *Justification*, and *Sanctification Flow as in an Hypostolick Union*; So the *Faith* that receives the one, Receives the other: and That *Faith* which hath that *Specific Operation* of *Receiving Christ*, By that *Operation*, it hath Receiv'd therein, can in All other Things Act like it self; and as it *Receives* the *Righteousness of Christ*, so it Receives the *Image* of it, in which All *Good Works* lye Treasur'd. *Ephes.* 2. 10. But seeing the Apostle *Paul* hath once so Fully, and Expresly Asserted to *Faith*, that it Justifies in *Receiving Christ*, and the *Abundance of Grace*, and the *Gift of Righteousness from Him*; It can never be dismounted from that dignity, but whatever is said to *Justifie*, must be so *Personally united* with *Faith*, *Receiving Christs Righteousness*, as to *Justifie* only;

only, as it is so united to *Faith*, and *Faith* to Christ. For as *Infinite Righteousness* can have no Additions of any other *Righteousness*; So there can be nothing added to *Believing* in it, but what must fall into the Essence of *Believing* or *Receiving*, in this point of *Justification*: For else something must be added to the *Righteousness* it self, which cannot be, if it be, an *Infinite Righteousness*, without a Contradiction. And even this *Faith* can not be Rais'd out of our selves, but is from the Beams of that *Righteousness* shining about the *Heart*, the Spirit *Strengthning* the *Inner Man*, and drawing it to Christ, that he may dwell in it.

I come then to the Conclusive point, the Reconciling Dr. *Crisp's Sermons* with Mr. *Baxter*; In order to which, I make these observations.

1. God gives to the Variety of his Servants a diversified poiz of Spirit; In some it comes nearest to the *Sons of Thunder*; In others to the *Sons of Oyl*, or *Consolation*. Thus the Apostle *James* in his *Epistle*, is as a *Son of Thunder*; the *Apostle Paul* in the *Doctrine* of *Free Grace*, as a Son of Consolation; But in both these Two Breathed *One*, and the same *Spirit*, *Dividing* to each, as it pleased Him: And so I doubt not in these Two Eminent Ministers of Christ; The same Spirit hath wrought, wherein their way of Preaching or Writing seems to differ most, abating to each Humane Infirmity, and not Attributing to either the *Infallible Spirit*, that Guided the Writers of Scripture in their writing.

2. I observe in Scripture, the Spirit often in the Point it is upon, moves strait forward, and in a Stream like a Torrent, and takes notice of nothing, to hinder, but hath in due place Ballanc'd every Truth, one with another.

Thus the *Apostle Paul* moves on in the Doctrine of *Justification of the ungodly* by *Faith in Christ* without *Works*, *Rom.* c. 3. c. 4. c. 5. and then c. 6. considers, and Fore-prizes the bad consequences that may be drawn from it.

The *Apostle James* dictated to by the same Spirit, even derides a *Confession of Faith*, that hath not *Works*, that is, an effective Power of doing Things like it self, as utterly Imporent, to *Justifie* or *Save*, because it Receiving none of the mighty Influences of the *Righteousness of Christ*, it is thence Evident, it hath not Receiv'd that *Righteousness* it self; And herein the *Spirit* in the *Apostle James* runs so high, as to offer a seeming Con-

tradiction to it self in the *Apostle Paul*, and Leaves to the *Searchers of Scripture* to find the True Key of the Intrepretation.

But herein was no Cause to either *Apostle* to be offended one with Another, or for the Readers of either to be offended with either of them, but they are to lay both together, and thereby to deduce the whole Scripture Truth.

In the very same matter, though not with so high a Deference to either of these Two *Ministers of Jesus Christ*; All which, They both have spoken according to the Truth of Christ, is to be laid together; and neither part to be consider'd principally, as from them, but as from one and the same Spirit, Guiding both in each part of Truth, according to his word, and the Dispensation committed to each of them; One singly, and Solely exalting the *Righteousness of Jesus Christ*, as our whole Foundation, and Comfort, and in Cases of Great difficulty, and darkness to be Rested upon alone; and yet always implying, and many times Expressing, and never contradicting that this *Righteousness of Christ* Flows out with all Holiness; The other more insisting upon the *Righteousness of Christ* in its Impress of *Mortification*, by *Conformity to his Death*, and of *Sanctification* by the *Power of his Resurrection*; The one most necessary, when Conscience hath to do with God; The other necessary in the Course of a Christian Conversation.

But it must be Acknowledg'd, the *Increated Righteousness of Christ* being infinite, and all *Inherent Righteousness* consider'd as ours, and distinct from Christ's, from which yet it can never be separated, being Created; and not only so, but very Scanty, and imperfect; the *Righteousness* of Christ is most Radical, and the Standard, by which all *Inherent Righteousness* must in the discourse of it be Bounded; and wherever the *Righteousness* of *Christ* is *Receiv'd*, *Holiness* infallibly follows; whereas a seemingly good Conversation often misses that Root; But far be it to suppose, Mr. *Baxer* in all his discourses, pressing *Mortification*, and *Holiness* hath not so *Learnt*, and so taught, as the *Truth is in Jesus*, that His *Righteousness* is our alone *Justification*.

But I am much perswaded, Dr. *Crisp* was rais'd up on purpose by God to Break that *Box* of *Spikenard*, that sent out so High, and *Sweet a savour of Christ*; And I do not perceive, He attain'd that Height of his Ministery, till the latter end of it; so I Collect from the *Additional Sermons*, which are not of so Rich a *Savour of those Good Oyntments*; And speedily after,

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He attained that Height, God *Took* Him, even early out of the World: For but a little of ſo Great a Cordial God Allotted the World; And if any ſay, why did not Dr. *Criſp* Ballance that Doctrine of Chriſt, with the Treaty of other Scriptures, preſſing *Holineſs*, it may very well be Anſwer'd; The Preaching of Chriſt was his peculiar *Miniſterial Lot*, and *Talent*, Aſſign'd him by God, as in the fore-nam'd differences of *Holy Writers*. And He is not to be conſider'd as alone in the Hand of Chriſt, or as a ſingle Star, but with all the other *Stars*, by whom the Holy Spirit hath Abundantly written, what may Ballance his preaching of Chriſt ſo ſingly, and wholly; For tho' He, and They are ſeveral Men to us, and their preaching ſeveral; yet They are All *Stars* together in the Hand of Chriſt, and the Truth taken together one; Though the Truth He preach'd was certainly of the Higheſt Orb, and it ſhall be Remembred to his Honour, when the *Everlaſting Goſpel* is *Preach'd*.

For I am much perſwaded, as the Preaching theſe Sermons was before a notable Breaking out of Goſpel Light, and Truth, and a Dawn of the *Kingdom of Chriſt* in his *Redemption*; Not concerning my ſelf in the civil differences of that Time, nor the miſcarriges of wild opinions; So I cannot but hope, The *Reprinting* of theſe *Sermons* is order'd by *Providence*, as a Fore-Running of a much Clearer opening of that *Kingdom of Redemption*, in preparation whereunto, the *Song of Redemption* ſhall be, as it were, a *New Song* ſet to a Higher *Elah*; even when the *Fourty Two Months* of the *Apoſtaſie*, that now clouds it, ſhall come to an end.

Let us then in *Concluſion* of the *Matter* magnifie the *Miniſtry* of the *Righteouſneſs* of our Lord Jeſus, as *Excelling in Glory*, 2 *Cor.* 3. 9. Great was the *Miniſtery*, that gave us his Great *Sermon* in the *Mount*, his other moſt Powerful *Sermons*, as the *Voice of Thunder*; and that *Prayer* of the *Kingdom*, we ſtyle the *Lord's Prayer*, together with many High Emanations of the *Spirit upon Him*, to *Preach* the *Jubilee* of the *Lord*; But the *Beloved Diſciple* gave us the more conſtant *ſtill Voice* of his moſt *Evangelical* diſcourſes, and his *Mediatory Prayer*, ſpreading it ſelf over All. *John* 17.

Great was the *Miniſtery* of the *Apoſtle James*, who when He *Appear'd*, as a *Son of Thunder* againſt a *Liveleſs Confeſſion of Faith*, as a *Dead Body*; yet ſo gives the *Working Spirit of Faith*, that He dares

dares not describe it, as in the Appearance of *Works* of the *Moral Law*, least he should establish *Works* contrary to the *Spirit* in the *Apostle Paul*; but in the Acts of Obedience, as Extraordinary to the *Moral Law*, as *Imputation* of the *Righteousness* of Another to us is to it; Nor in a whole Conversation of *Evangelical Obedience*, least He should seem to set up that in the place of the *Works* of the *Law*, but in single Acts, and those Acts looking to Christ; *Abraham seeing*, and *Rejoicing* in *Christs day* in *Isaac*; *Rahab looking* on the *Brazen Serpent*, and not *Perishing with them that Believed not*, Heb. 11. 31. and shewing in All, He did but Explorate by *Works* like itself, for a *Faith* Reaching Christ in that Fundamental *Operation* of it, as the *Immanent Spirit* of it; * and therefore chooses the *Operation* of *Abraham's Faith*, that God stay'd, ere it became a Full *Transient* Act, or pass'd into Full *Work*, that He might no way injure *Infinite Righteousness*: And yet He, who as the *Chief* of *Forgiven Sinners*, Lov'd most, Publish'd *Free Grace more Abundantly*, than *They All*; Yet not He, but the *Grace of God with Him*; Let us therefore learn with Him to *Know nothing*, but *Christ*, and *Him Crucified*; Till in *Robes wash'd in his Blood*, we sing that, as it were new Song of *Redemption*, as *Kings*, and *Priests* to the *Father on the Throne*, and to the *Lamb*, to whom be Glory for *Ever and Ever*, Amen.

* *The Scripture was Fulfill'd, which said long before Abraham believ'd, &c. And It was Imputed, &c. James 2. 23.*

FINIS.

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